

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3693.
NEW SERIES, No. 797.]

LONDON, SATURDAY, APRIL 5, 1913.

[ONE PENNY.]

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 6.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Brompton, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. W. WOODING, B.A.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. JOSEPH WOOD.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. F. G. BARRETT-AIRES; 6.30, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. T. F. M. BROCKWAY.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. F. EDWIN ALLEN.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. STANLEY MOSSOP; 6.30, Mr. FRED COTTIER.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. CHARLES HARGROVE, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7.
 Woolwich, Carmel Chapel, Anglesea-road, 3, Rev. A. CLIFFORD HALL, B.A.; 6.30, Rev. J. A. PEARSON.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN ROW, 10.45 and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. H. ENFIELD DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. G. B. STALLWORTHY.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Mr. W. H. CROOK, M.C.D.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES PEACH.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A., LL.B.; 6.30, Rev. J. W. COCK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDRAE.
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

WE have no wish to pronounce any opinion or to draw premature conclusions upon matters which are still the subject of public inquiry ; but it is impossible for a religious journal to refrain altogether from some comment upon the atmosphere of moral irresponsibility, which has been created in connection with the rumours and accusations which have been circulated concerning several well-known public men. It is necessary to state with all plainness that political opposition gives no ground for private slander, and that to listen to damaging gossip about public men and to repeat it with relish is just as disreputable as low-minded tittle-tattle and base innuendo in any other relation of life. Plain facts must be faced, however disagreeable they may be, and public men most of all must expect to be judged by high standards of rectitude. But the public mind is in danger of losing all clear sense of what honour and rectitude mean, when the air is thick with the whispering and the mud-slinging of evil tongues.

THERE were two funeral processions through the streets of London this week, which drew great crowds to see them. The first was a magnificent military display, as the great soldier was borne, surrounded by all the glittering implements of war, to his grave in St. Paul's. The second was a long train of sorrowing friends, drawn from all ranks of life, who followed the body of a poor priest to his last resting place in a suburban cemetery. The contrast could hardly have been more complete, and yet Father Stanton, for 50 years the assistant curate at St. Alban's, Holborn, was probably as great a man, with gifts no less rare and precious to

offer to the world, as Lord Wolseley. Only he fought in a battle where there are no earthly crowns.

LIKE Father Dolling, Father Stanton was one of the most striking products of the Anglo-Catholic revival, and there was in him the same combination of the fervent evangelical and the happy ritualist. He was too original for the well ordered proprieties of the traditional Anglican and too deeply in earnest to live in an atmosphere of easy compromise. The episcopal mind failed to understand him, and only after years of controversy arrived at the wise policy of leaving him alone. The Church of England has never been happy in the possession of its unconventional saints. Though it may praise their goodness it finds their presence an embarrassment. Even in the presence of death it cannot shake off its habits of aloofness and neutrality. We wish that the Archbishop of Canterbury and the Bishop of London had walked in the procession last Tuesday. Their presence could hardly have caused misunderstanding. There are moments in the service of religion, when men must dare to forget that they are officials and be simply and deeply human.

AMONG the numerous letters on the subject of Divinity Degrees at Oxford which have appeared during the past week we may call attention to two, both of them from opponents of the proposed statute, and both of them characteristic of an attitude of mind very different from our own. The first is from Professor Oman, who represents the stiff religious Toryism of the lay mind. After conjuring up an alarming picture of the difficulties which might be created for the Oxford Mission at Calcutta, if a non-Christian Indian student were admitted to the Oxford D.D., he continues :—

“ Nor do I think that we who oppose the statute can neglect the possibility of the appearance of candidates from nearer home, whose promotion to the doctorate in Divinity would cause grave scandal.

I allude not so much to the militant agnostic—though he, of course, has the way opened to him by the statute—as to persons who would describe themselves as Christians, though no orthodox Nonconformists any more than members of the Church of England would concede the title to them. There are those among us who would whittle away every dogma of Christianity while continuing to use its name. With these persons—notoriously an existent class—lies the real danger introduced by the statute.”

THE other letter is from Mr. Reginald L. Poole, who finds himself in the camp of the opponents not because he wants to preserve the traditional restrictions in the interests of orthodoxy, but because he thinks that the proposed statute is badly drawn. The difficulty, he points out, is this—that there is no clear agreement whether the degrees are to be exclusively tests of knowledge in some department of learning related to Christian theology or whether they are to retain a professional character. If the former position is accepted, then he thinks that there is a case not for “ opening ” the Divinity degrees, but for abolishing them altogether. “ There is,” he says, “ no scientific defence for a proposal to detach one branch of literature from others and give it a special degree. Why should the writer of a work on the chronology of Eusebius be entitled to become a D.D., while another scholar who writes on the agrarian policy of C. Gracchus is eligible only for the degree of D.Litt.?” Mr. Poole concludes his letter as follows : “ It is possible, therefore, for persons who wish to see the Divinity degrees reformed to oppose the statute dealing with them, because they believe it to be drawn on wrong lines and scientifically indefensible, and not because they are opposed to a material change in the conditions affecting those degrees.” There is considerable force in this line of argument ; but, as we pointed out last week, these divided counsels run a great risk of playing into the hands of obscurantism.

RELIGION AND REVOLT.

WE publish this week in "Questions at Issue" a stirring paper on Religion and Revolt by the Rev. STANLEY A. MELLOR. No one who reads it with any sympathy for a soul at close grips with vital problems can help feeling the directness of its personal appeal and the glow of its religious earnestness. And yet we doubt whether it will carry conviction, at least in the extreme form in which its message is stated, to the minds of many sincerely religious people. The plea, if we understand it aright, is this, that the vision of GOD as the great mystics have known it makes the enkindled soul a rebel against the world, eager to destroy the present social order that it may make room for the new earth wherein dwelleth righteousness. We cannot agree with Dr. MELLOR's interpretation of the teaching of the great Christian mystics; revolt is hardly its characteristic note; but that is a matter which we need not pause to discuss. What we desire to point out is that he seems to have fallen into some confusion between the fiery protests of the awakened conscience, when it first sees sin regnant in the world, and personal assurance of the love and power of GOD which for many of us comes later in our spiritual development. The latter is much greater and more mysterious, and it corrects the hard contrasts of conscience, and often rebukes our stern moods of condemnation, by its clearer insight into the meaning of life and our own place in the world.

What we mean is this, that while conscience often divides the world into a kingdom of light and a kingdom of darkness, and arms the sons of light for rebellion, the deeper pleadings of religion and the unveiling of the burning heart of love make the whole universe seem more complex and more wonderful, and may even reveal whole territories of life, which conscience had abandoned to destruction, as part of GOD's husbandry. For this social fabric, in which injustice is so rife and the weak often suffer such terrible wrong, is no creation of the devil thrust upon the children of GOD in order to mock and enslave them. To the awakened soul it is the creation of the spirit of humanity. Its thirst for goodness and its colossal greed, its tyrannous fleshly passions and its high hopes of heaven, its secret sins and its hidden virtues, its worship of CHRIST and its service of

mammon, all have gone to the building of it. As it exists at the present moment, as we share its life and cry out against its intolerable burdens, it is the expression of spiritual forces which alone keep it in existence, powers of good and evil in mortal combat, fighting for the victory in every human heart. You would call down fire and brimstone to consume the deadly slum where men sin and rot and die. Do you realise that next door to the foetid brothel there is the dwelling of a saint? You would spare the holy and humble men of heart, who go about doing good; but in them too there are unconfessed sins, dark corners of experience where good and evil still tremble in the balance.

Now it is just this view of the world which is given to the Christian soul in its vision of the love of GOD. It passes beyond the stage of crude opposition between light and darkness, for which revolt seemed the natural language, and begins to see the world of its daily experience as a spiritual creation, where the souls of men are in travail with goodness and the Spirit of GOD is yearning and travailling with them, seeking to vanquish the evil and win the victory for love. If there are moods of mystic enlightenment and joy when the soul seeks to retire within itself in brooding meditation on things which no lips can utter, it is that it may collect its forces for the task in which at last it wins its way to closest fellowship with GOD, the task not of a rebel but of a redeemer. Redemption, rooted in an inexhaustible confidence in love, rather than judgment, swift and stern in its unwearied hatred of evil, is the master word of the Gospel. It is here that its saints find their solace and its soldiers their courage. "GOD sent not his Son into the world to condemn the world, but that the world through him might be saved."

There is a further word which we should like to add for the consideration of anyone who bids us believe that "the man, in whose soul there burns the flame of true Religion, as he faces the world of his social existence, cannot be any other than a rebel." Let him remember that the world of his social existence is the home of his dearest affections and his noblest friendships. It is also the stage where he must play his part as a servant of CHRIST. It is here that the blood of sacrifice is poured out for the world's need and men wield the sword of the

spirit in the chivalry of suffering. In spite of its harsh discords and everything against which the generous heart rises up in protest, it has a sacramental value, for those who see and understand, as the scene of this unending ritual of love. But here we are trying to hint at things which elude our clumsy prose sentences. It is a thought which Miss UNDERHILL's verse is far fitter to express.

Yea, I have understood
How all things are one great oblation
made:
He on our altars, we on the world's rood.
Even as this corn,
Earth-born,
We are snatched from the sod;
Reaped, ground to grist,
Crushed and tormented in the Mills of
GOD,
And offered at Life's hands, a living
Eucharist.

The rebel, who would dash this sorry scheme of things to bits, will hardly understand this; but it is clear as the sun, whose light was once veiled at the awful sight, when the arms of love are stretched out in sacrificial blessing on the cross.

THE HEAD-MASTER OF ETON AND THE HUMANITARIAN LEAGUE.

THE letter by the Head-Master of Eton, in which he tries to defend hare-hunting with beagles as a desirable form of sport for school-boys, is one of the most amazing educational documents which we have read for a long time. We believe that most sensible people will agree with the attitude of the Humanitarian League in the matter. The secretary of the League is an old Eton boy and a former Eton master, and he does not accordingly write in ignorance, or with the prejudice of an outsider, of that ancient seat of learning. There is rather a true sense of chivalry towards his own school in this effort to liberate it from a bad tradition, and he is conceding to it the pride of place which Etonians always claim when he treats it as a matter not merely of domestic arrangement but of public concern.

But we desire to call attention specially to the two lines of argument which are used by Canon LYTTLETON in order to defend the indefensible. In the first place he lays it down that it is his first business as an educator to study the whims and prejudices of his boys in this matter so that he may not give any occa-

sion for opposition or offence. Apparently the one thing he must always avoid is any action in the direction of moral idealism which would "merely stamp on the boy's mind the conviction that the headmaster belonged to another and far less desirable world than their own." In the second place it is pleaded that it is the business of the Head-master to avoid alienating parents or creating a schism between fathers and sons by placing the school standard too far above that of the average wealthy home.

We can hardly believe that Canon LYTTTELTON, who is a man of high reputation, saw in what a tissue of sophistries he was involving himself when he wrote this letter, and he will probably be astonished and deeply grieved when he is told that many people find in it the immoral principle that a Head-Master ought to be guided by the winds of fashion and not to be righteous over-much. That is really what it amounts to, for there are very few undesirable things which could not be defended on this new principle about creating schism between fathers and sons. What strikes us chiefly is his low and unworthy view of boy nature. He does little honour to the average school-boy with his spiritual capacities and his ability under wise guidance to rise above the surroundings of vulgar wealth or careless insensibility, in which he may have had the misfortune to be born. The best antidote to this strange essay in educational ethics is to be found in Mr. TEMPLE's volume of Repton School Sermons, to which we make some reference in another column. It trusts entirely to the appeal to be loyal to the highest, and deals with the training of character, and the following of CHRIST, and the victory over our temptations to be selfish and hard, and the passion for doing good and being kind which should animate every generous heart, in such a way as to make all these things seem desirable.

LIFE, RELIGION & AFFAIRS.

THE NEW IRELAND.

WHATEVER happens with regard to much-discussed legislative proposals for Ireland, there can be no doubt that all her patriotic citizens—whereby it is hardly necessary to explain that we do not mean the members of any single political party—will have a long and perplexing task of reconstruction before them. The difficulty has been that for the most part the

thoughts of her people have been concentrated on a single problem, the question whether or not Ireland should be allowed to govern herself. And in many ways, it is only candid to state, this has been an evil. Education has suffered. The social problems which other countries have begun to understand and sometimes to solve, have barely been discovered by Irish people, though they are more acute in Ireland than in most other places. One of the most hopeful signs, from this point of view, has been the rise during the last generation of various movements outside the two sharply opposed categories into which Ireland has so long and so bitterly been divided. The Gaelic League, Sinn Fein, the Agricultural Organisation Society, the Co-operative Movement, not to speak of the literary and artistic revival associated with Synge, Yeats, and others hardly less famous, have all in their several ways been teaching Irishmen to think and to do. No less significant is the call by the Student Christian Movement to the young life of the Universities, to study impartially Ireland's chequered and often glorious past, to grapple manfully on non-party lines with the urgent problems of the present, and to apply the potent solvent of a genuine Christianity to the acrid sectarianisms which have rent Ireland asunder.

"Ireland's Hope: A Call to Service" is the record of a conference of Irish students of many denominations held in Queen's University, Belfast, in the first week of the present year. That such a conference could be convened by the Student Christian Movement at Belfast, to hear such papers as are reproduced in this remarkable little volume, is in itself a portent heralding the dawn of a new day for a hitherto distracted country.

The first paper, which calls on the students to realise their mission to their own country, is followed by a number of others which show that some citizens in Ireland at least are aware of the course which social evolution in other lands has taken, and are determined that their own country shall no longer remain in her present backward condition. Capital and labour, housing, pauperism, education and citizenship, emigration—themes which on this side of the water have become staled by use, but which in Ireland have all the charm of a new discovery—are ably treated. Canon J. O. Hannay writes on "Political Suspicion," Professor R. M. Henry and H. J. Lawlor on "Early Irish Missions." Lastly, for Ireland's "passion for pilgrimage and preaching," to recall Montalembert's phrase, will doubtless remain for some time longer, Professor D. S. Cairns and the Rev. S. Pakenham Walsh speak of Ireland's Missionary Ideals and Obligations. The faith and hope of the book, which we trust will be widely circulated not only in Ireland but throughout the Empire, is well exemplified in the concluding words of the preface: "No one attended the Conference, nor can any one read this book, without feeling that the idea of Ireland as a nation united in a Divine Brotherhood, the laws of whose life are faith, hope

and love, which her sons count it their duty to carry beyond her borders to the uttermost parts of the earth, is one that will lift the thought of nationality to a sphere above all party strife, where all alike can join in the aspiration uttered by an Irish poet, whose friends and whose sympathies were in either camp and who yet was identified with neither:

O brave young men, my hope, my love,
my promise,
'Tis on you my hopes are set.
In manliness, in kindness, in justice
To make Erin a nation yet.

R. P. F.

THE SCOTTISH TEMPERANCE BILL.

FOR the past fifty years parliamentary candidates for Scotland have been urged by their constituents to vote for a Local Option Bill. Scotland has sent deputations to Prime Ministers (including Lord Palmerston) and other statesmen time after time about it. Fourteen years ago Lord Peel's report on licensing recommended that Scotland be allowed to adopt local option with a five years' time limit.

The present Bill was well known when the Government took it up last year, having passed its second reading on four occasions, and twice passed its Committee stage. The election of 1910 returned sixty Scotch members (out of 72) in favour of it.

The main provision of this Bill gives power to the ratepayers of a locality, both men and women voters, to declare one of three options:—

(1) They could vote for a *no-licence* resolution declaring that no licences shall be granted in their parish or ward during the three years it is in force. (To pass this a majority of three-fifths of those voting must be obtained, and 30 per cent. of the electors must have voted.)

(2) They could vote for a *reduction* of the number of licences, in which case magistrates must withdraw 25 per cent. of the licences. (A bare majority vote carries reduction.) In cases where the *no-licence* resolution lacked the three-fifths majority, the votes cast for it could be counted as for reduction.

(3) The third option was for no change.

Where a no licence resolution was in force it could be upset at the end of three years by a bare majority vote.

The Bill provides that licensed premises shall open at 10 a.m. instead of 8 a.m., as at present. The Bill to come into force at the end of five years from June 1, 1912.

Such, in brief, was the Bill which passed its third reading by a majority of 157 on October 9, and was sent to the Lords. It was a simple measure for taking a straight vote on the question of licences. In itself it would not close a single public-house, but it would enable the voters in each parish or ward to have the licences they wanted. It would thus serve to register public opinion, and could therefore never go ahead of it.

Experience of Local Option in other lands has shown that many moderate drinkers vote "no-licence" for the good

* Published by the Student Christian Movement, 93, Chancery-lane, W.C. 1s. 6d. net.

of the community, while large numbers of the drink victims gladly vote down what they know enslaves them, though they are powerless to resist. Thus the Swedes were a most drunken nation in 1855 when their Local Option Law was passed, yet during the first year of that law 2,000 out of its 2,400 parishes voted down their spirit shops, and the consumption of spirits per head per annum went down from 46 litres to 22, and by 1865 it was down to 9½ litres, before any Gothenburg law was started.

Local Option also does good where people don't vote for no-licence. Thus in Boston, Mass., when half the wards had voted no-licence, the licensees in the rest of the wards were so afraid that their turn would be coming that they voluntarily adopted shorter hours of sale, clear glass windows, and other reforms to gain favour with the electors! Again, the licensees in New Zealand who saw the no-licence districts growing larger and larger under local option, decided not to serve any young people under twenty-one, and to engage no more bar-maids. Such a submissive attitude is naturally a help to the licensing magistrates!

On November 6 the Scottish Bill passed its second reading in the House of Lords and its Committee stage three weeks later. It came back to the Commons on January 21 so altered as to be worthless. The Lords doubled the Time-limit. They increased the majority needed for carrying "no licence" from three-fifths to two-thirds, and added a scheme of "Disinterested Management," which carries with it two other evils, namely, Compensation and Compulsory Insurance. Various schemes of Disinterested Management had been proposed, that finally adopted is briefly the following:—When a locality votes to have three years of this scheme a public company is to be formed in that ward or parish, "one of whose objects shall be the sale of exciseable liquors." The company must pay half the "declared value" (which is seven years' purchase of an annual net profit) of the licences it takes over. For an area containing 50 licences this would amount to £24,500, if we take the net profit at only £140 per annum per licence. Having paid this, the company has secured the right to 50 licences, but still has to purchase and fit up the premises, either hiring from previous owners or taking new ones. To pay interest on this large capital the company, even if able to work as economically as the previous licensees, would hardly be able to carry out reforms entailing reduced liquor sales. The company might get houses and fixtures at low price by agreeing to purchase liquor from the brewers or distillers who own the houses, and thus become "tied-houses," or "tied-companies."

The profits, after paying the compensation, and the 4 per cent. interest to shareholders, and making provision for a reserve fund equal to the paid-up capital, "shall be paid to the Secretary for Scotland, and shall be applied by him in making grants to local authorities to be expended on such works of public utility as he may in each case prescribe."

The proposals contain no reference to shorter hours of sale, or to "counter attractions," they would merely munici-

palise the profits of the trade in certain areas, under a body of inexperienced shareholders, who would receive a preferential and assured 4 per cent. for their money.

On February 6 the House of Commons rejected the Lords' wrecking amendments. Sir Thomas Whittaker (saying their scheme of Disinterested Management meant practically that the dice were loaded against the operation of the Veto) supported the Government, but Mr. Sherwell voted with the brewers and distillers for the Lords' amendments.

On February 17 the Lords re-inserted their amendments, thus practically rejecting the Bill. It will be brought in again, and passed under the Parliament Act, but this means delay, and it cannot become law until after April, 1914.

HARRIET M. JOHNSON.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

RELIGION AND REVOLT.

I HAVE chosen to speak to you on the subject of "Religion and Revolt." At a time when, admittedly, the whole prevailing temper and attitude of life is characteristically marked by the presence of a spirit which can only be described rightly as "the spirit of revolt," such a discussion as I here propose may not be out of place; and it becomes all the more justified when we consider, as we easily may, that the most popular philosophies of the moment are those which give, not only countenance, but direct and powerful encouragement, to the notion that life itself is at its best, displaying its genuine nature, when it is seen, relying on its own inward and instinctive force of will, breaking the bondage of circumstance and tradition, of custom and seemingly established system, and, with an ardour that is revolutionary, demanding change, and seeking new modes of expression.

The question I desire to ask, and to answer, is this: What is the natural, perhaps the inevitable, attitude of genuine, personal religion towards the external, finite order of the world at any moment, more especially towards the external social order? What is the kind of spirit which a realisation of genuine religion, in its first awakening at any rate, is likely to produce in the mind and heart of an individual to whom such realisation comes? In these days, one is afraid, men and women are not sufficiently serious with their religion: it lacks some element of deep, sincere, personal realisation. When a man is in love, it makes a difference to him and to his outlook on the world. Religion is really as serious as love, and so, when a man is, we may say, "in religion," it should make a very decided and definite difference in his whole life. The soul that has once looked upon God can surely

never again look upon the world as before the vision came!

Many have tried to define Religion. In the end, doubtless, it is indefinable: we may be able to say what it is not more easily than what it is. Yet, here and now, we must have some understanding of it. Knowing, therefore, all our words inadequate, let us say that by Religion, real Religion, the only thing worth calling Religion, we mean faith and vision and aspiration: "faith, hope, and love," says the apostle. It is realised faith in the divine meaning of life and the divine significance of existence, faith in the divine sonship of humanity and in the divine possibilities inherent in every soul born into the world: it is the vision of a "kingdom of heaven," of an order of existence which shall serve and manifest Justice and Truth and Beauty as the chief things, the only things worth while in life: it is the aspiration towards the achievement of such an order, both in the individual and in the social life. It is the beatific vision of that order of eternity in which Truth and Beauty and Good, and fellowship and communion in these, are triumphant to the vanquishing of falseness, ugliness, and wrong: it is aspiration after the achievement of the Ideal. This faith and vision and aspiration are peculiarly personal things, things that a man feels and knows in his innermost heart, things that he possesses inwardly, not as accidental but as essential elements of his life. Religion is never a cold and calculating thing, a matter simply of the reason and the logical understanding; there is in it, on the contrary, always a deep and passionate quality which makes a man burn as with fire and glow with an intense heat. Religion, in the words of one of the great mystics,* is born "of that Fire which inflames all and wraps us in God with great sweetness and most ardent love; the Fire which most truly is God, and the heart thereof is in Jerusalem." The vision which is Religion engenders a kind of sacred enthusiasm for the Good and the Beautiful, an impassioned ardour for joy and happiness, which, when once it has occupied a man's heart, will give him no rest. It suffuses his whole being, overwhelms him; like the ocean, once religion has found entrance to the soul, it pours in, wave breaking upon wave, each wave rushing upon its predecessor, till at length the last barrier gives way, and the whole man is flooded, swept down, consumed. "Religion's all or nothing," cried Browning, "stuff o' the very stuff, life of life, and self of self." There is madness in it, "melodious madness," the madness of Eros (ἔρως) in Plato's thought. There is in it, perhaps, something extravagant, something excessive: it is, indeed, a passion, no little thing but a great, the greatest in life, a stormy tide that rushes in on finite existence, shaking a man to his foundations, an angel with a flaming sword destroying the littleness and meanness of life. It is a glory and a radiance which permits a man to see nothing but the Ideal; in its light we see light. "Send forth Thy Spirit speedily," says the great prayer, "into the dark places of

* St. Bonaventura.

our guilt and woe, and arm it with the piercing power of Thy grace." Religion is that Spirit, armed with that piercing power of grace: at its coming, self-interest drops vanquished, selfishness cowers stricken to the dust, meanness, smallness of spirit, littleness of aspiration vanish. The heart is enlarged, made big for the reception and contemplation of heavenly things. Sometimes, in a kind of dream, I seem to hear the voice of true and genuine Religion: clear and sweet it is, yet passionate and strong, and the tones of it are the tones of God. I listen, and a great trembling comes over me. My guilt and my sin and my shame rise up before me, and cause my heart to break in contrition and penitence: from the clouds and darkness that are round about Him there dart lightning flashes which sear my conscience and pierce my soul; upon my entranced eyes there breaks a resplendent vision, and I see Truth and Beauty and the good in all their purity and glory; and I see, also, I am made to see, the gulf that lies between my present state and the place where I would be. I am shaken to the depths; I am no more the same man; never again can I see life as I saw it before.

Thus, without completion or adequacy, we understand Religion. Supposing, now, that Religion of this order makes entrance into a man's life, what will be its effect upon him? And first, let us be clear that the faith and vision and aspiration of genuine Religion will not take a man *away from the world*, even though the temptation to retreat be strong. The very laws and conditions of his being man prevent this result; for man he is, and not brute or God, and as man he is part of a social world, and in that world he has to live. We have learnt at least that the life which seeks to withdraw itself from social ties and social obligations cannot be a real life at all; it is damaged and maimed to the core. The monk in his cell, the hermit in his cave, the anchorite in his seclusion, are all something less than men, and serve no longer as examples. There is no genuine escape of that kind from the world, nor can Religion be served by withdrawal. The greatest mystics of the world have always stayed in the world. Faith and vision and aspiration become rather valueless things if they are secluded and shut away from ordinary life; in the world they must live and in the world they must display themselves. Shut away from life they may be preserved, but they will be dead. Nor, again, is it possible to keep Religion on one side in life as something merely ornamental and ineffective. Men, we are told, "cannot afford" to let Religion enter into their business; that proves not that Religion has no place in business, but only that there is something totally wrong with the business into which Religion cannot enter. We have heard, also, that Religion has no place in politics; that is only the severest condemnation of politics that could be uttered. Religion will not take a man away from the world, nor can the man in whose heart Religion is at all, keep it apart from the rest of life. What, then, is the inevitable situation? The power of Religion, the power of faith, tells the individual possessed by it that this life

into which he has been cast is a divine thing, fraught with divine meaning and significance; in the vision of Religion the individual sees justice, truth, beauty, and goodness, all the spiritual and ideal values of life, presented to his gaze, not as dreams, and fancies, but as realities, as things which alone are worth while, in comparison with which all else is dust and chaff. The aspiration of Religion bids him get from life and put into life the very best that he can, the finest of joy, happiness, beauty, and good. Thus, with his soul so on fire, with his heart so awakened, he is set to live and act in this finite world, above all in what he calls the world of his social life. He cannot escape that world: if he flies from it, he loses his manhood, he abandons his share in humanity: the world continually confronts him, confident, remorseless, unashamed: and because the light is in him he sees, with a terrible plainness, the darkness of the world. In his heart he demands happiness, blessedness; does the world of his social life give that? A little, perhaps—a faint odour, a suggestion, a sort of sip that only increases his desire, but never in fulness, never enough. The vision of Religion in the soul of the individual compels him to ask from life the best; but does life, as we see it and know it, give the best? Religion demands justice: life, to the disillusioned gaze, shows on every side injustice. Religion asks for Beauty: life presents ugliness and misery—you cannot pass along the street without being shocked by the spectacle of some ruined piece of humanity, some hateful and hideous erection of man. Religion demands the good and self-devoted: life presents a society which is, in organisation, based on selfishness and applied to selfishness. And Religion, by the very necessity of the case, believes, and believes passionately, that it might all be different, believes that human nature is capable of making it all different if only the opportunity come. That is the faith of Religion, and she cannot forego her faith without destroying herself. What, then, is the result of it all for the soul on fire with Religion? In one word, the result is revolt, discontent, the spirit which condemns the world and labours to destroy it: the spirit which would be rid of the old order so that the new may come. "I am come to bring not peace, but a sword": it is the voice of genuine Religion condemning the world. To the individual the true gospel of Religion is the gospel of discontent, of active opposition against an offending world. Genuine Religion bids a man take arms against the sea of troubles and, by opposing, end them. It will give him no rest and no peace till Zion be again builded and the ways of earth become once more a joy and a delight. When a man's eyes are opened to the brightness of the vision of genuine Religion, he begins to hate the things that stand in the way of full realisation of that vision! "No more world!" cried St. Catharine of Genoa, in the moment of awakening, "no more world! No more sin!" How can it be otherwise? If I love beauty, I must hate ugliness! If I would serve justice, I must find injustice intolerable! If I love the good, I must hate the bad! And, if my Religion be

strong enough, my hatred of these hateful things will grow so intense that I can no longer sit quiet and permit injustice, ugliness, and wrong to exist. This is what genuine Religion does for the individual: it makes him into a rebel, a rebel against everything that stands in the way of the Ideal. He is not satisfied, and cannot be satisfied: discontent is his portion. Religion is, in this sense, beyond the law, anarchic, revolutionary, and always must be so. How else and how otherwise should the matter stand if a man is passionately in love with ideal things, and demands from existence the ideal, and existence offers him only the unideal? Personal Religion, in its immediate relation with and reaction upon the world, especially the world of social life, is a fierce and burning discontent against things as they are! "No more world! No more sin!"

There may be more to say: it may be true, nay it surely is true, that Religion can and does bring a great contentment, the peace that passeth understanding; but, however that may be, here is the truth of the moment and for the moment: the man, in whose soul there burns the flame of true Religion, as he faces the world of his social existence, cannot be any other than a rebel. The vision makes him that: he *sees*, therefore he rebels!

STANLEY A. MELLOR.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

COMPULSORY MILITARY SERVICE.

SIR,—It is difficult to understand, in this twentieth century, how the Great Powers of Europe, Great Britain included, boasting of their civilisation and priding themselves on being Christian nations, can justify themselves in vying with each other in spending such huge sums on armaments, which if properly applied would go far to relieve suffering humanity and help to remove those dark spots of misery, ignorance, and crime with which those countries are infected. It is still more difficult to understand that there should be a large number of people in active agitation through the press, pulpit, platform, and parish magazine, to inflict upon this country the additional burden of Conscription. To force the youth of the country to devote a large portion of their spare time to military pursuits is an outrage and a crime—to compel a youth at a critical age to go into military training for the destruction of human life when he has different ideals, based perhaps on the teachings of the Prince of Peace in the Sermon on the Mount, is to my mind an absolute sin.

At the risk of being considered egotistical I should like to point out how Conscription would have affected me and others in my early days; for, if it had been in operation

then, the whole course of my life would have been changed for the worse, if not actually blighted. Seventy-three years ago, at the age of 17 I had three things fixed in my mind which I determined to accomplish, viz.:—(1) The repairing of a defective education. (2) The fitting myself for a mercantile career. (3) The qualifying myself for citizenship, in which I always included what is called service to the neighbour. All these I have more or less succeeded in accomplishing, but if I had been forced to give up a large portion of my spare time to military training, it would have been impossible. At the time I am speaking of or somewhat later I devoted my Saturday afternoons to preparation for my Sunday work, which consisted mainly in giving lessons in reading, writing, arithmetic, English history, and the Bible in the Sunday school. With Saturday's drill this five hours' work would have been impossible.

I have not a word to say against voluntary military training, but I claim for the non-militant youth the absolute right to use his spare time in the way he deems right, whether it be in recreation, self-improvement or in service to his fellow man. I remember well at the time of which I am now speaking my fellow clerks, who were all Germans, complaining most bitterly of the evils of Conscription in Germany, and some of them on being called to active service, lost positions and prospects that they never afterwards recovered, and by which their whole lives were blighted. Earlier in this letter I alluded to parish magazines, and I feel bound to add that I am filled with wonder when I see ministers of religion, in spite of prophets' teachings in the Old Testament and Christ's teachings in the New, encouraging and defending this evil system which strikes at the root of principles they profess and which they have devoted their lives to preach.

Passive resistance should, I think, be only resorted to in very extreme and exceptional circumstances, but if ever Conscription were to become the law of the land, there would be ample justice for adopting it.—Yours, &c.,

E. C. HARDING.

Eller Nook, Ambleside.

THE WOMEN OF YESTERDAY.

SIR,—Our sympathies would have been more readily won for the "Women of Yesterday," if their courageous advocate in your last week's issue had not insisted on so sharp an antithesis between them and the women of to-day. Speaking from a fairly wide experience in several towns where the movement exists, I can affirm that there is no such Suffragist type as the one imagined by the writer—"Amazon," "strident," "boastful," "aggressive." The type of "mannish" woman exists, but it has no special affinity with the suffrage activities. It is depicted in Shakespeare and in Scott; the modern "sporting" woman represents it. The type finds little to welcome it in the women's movement, for the simple reason that the movement is so deeply motivated by the essential ideals of womanhood.

The desire to be like man, or to have something because men have it, has nothing to do with the new sense of what women might achieve for the world if only they had the chance. Dr. A. Russel Wallace has been saying in his new book that the improvement of the race will come when women are economically and socially free to choose, and when numbers of the worst men among all classes who now readily obtain wives will be almost universally rejected.

Perhaps the most distressing feature of any apologia for the women of yesterday is that their submissiveness is supposed to have exemplified religion; they are praised for being "selfless," which is, of course, the worst that can be said of any human being—unselfed, worse than that other strange Victorian imagination, "unsexed." Women of spirit will not be won to religion while the immolation of the Brontë sisters to their unspeakable brother is approved as a tribute to duty. The self-sacrifice preached to women is no less the duty of men—it is not a woman's special mission; and self-realisation is just as much a duty for both as self-sacrifice. Unfortunately the old notions persist from the woolly Victorian thinking—with its "selfless," and its "altruist," and other confusions; and while this is so, we shall continue to have the militant displays, which only exemplify the old notion that women must get what they want by wheedling, and if they cannot, then by vehemence; reason in either case being out of the question for women. Never in history has a more proper claim been made by any part of the human race—to be treated, not as superiors to be sentimentally worshipped, or as inferiors condemned to practise impossible sacrifices, but as reasoning and reasonable beings. Instead of this, the Victorian age dealt out to women the mock reverence of "the eternal womanliness leadeth us on"; or the patronising approval of the noble male, "leave thou thy sister when she prays," he being quite beyond all that! What wonder that there is revolt!—Yours, &c.,

W. WHITAKER.

Manchester, April 1, 1913.

SIR,—The writer of "The Women of Yesterday" adopts a tone of gentle deprecation of the feminist movement of to-day, and cites Charlotte Brontë in support and as an example of the gracious and womanly woman of the early Victorian age, but appears to have forgotten a certain passage in "Jane Eyre" which deals specifically with woman's emancipation. The sentiments I refer to are uttered as those of the governess at Thornfield. She tells how she climbs to the roof of the house, to view the park and the distant country, and longs for a power of vision reaching beyond the skyline to the distant towns, and for a wider practical experience of life, and more of human intercourse, and acquaintance with a variety of character which in her circumscribed sphere she could not obtain. She expresses, that is, all that intellectual curiosity and stir of emotion and love of freedom which is as

natural and wholesome, surely, in women as in men; and then follows the passage to which I allude:

"It is vain to say human beings ought to be satisfied with tranquillity: they must have action; and they will make it if they cannot find it. Millions are condemned to a stiller doom than mine and millions are in silent revolt against their lot. Nobody knows how many rebellions besides political rebellions ferment in the masses of life which people earth. Women are supposed to be very calm generally; but women feel just as men feel; they need exercise for their faculties, and a field for their efforts as much as their brothers do; they suffer from too rigid a restraint, too absolute a stagnation, precisely as men would suffer; and it is narrow-minded in their more privileged fellow-creatures to say they ought to confine themselves to making puddings and knitting stockings, to playing on the piano and embroidering bags. It is thoughtless to condemn them, or laugh at them, if they seek to do more or learn more than custom has pronounced necessary for their sex."

Those who admire Charlotte Brontë as a model of the good old-fashioned virtues of the early Victorian period will, I trust, appreciate this eloquent plea for a life wider than was then permitted, and realise that there is nothing essentially unwomanly in the desire that burns in the bosom of some of our sisters for a fuller and more intelligent participation in national affairs.—Yours, &c.,

HENRY DAWTREY.

Birkdale, Southport, April 2.

THE GEORGE JUNIOR REPUBLIC.

SIR,—May I correct a few statements in the letter of your correspondent M. Thomas, in a recent issue? In more than one periodical there have been misleading reports concerning the institution, but from what I have seen myself, and heard from those closely connected with the Republic, it would seem quite wrong to say "the girls were somewhat the drudges of the community." There are many excellent vocations open to the girl-citizens, and those who have left the Republic are doing well in very varied walks of life. Nor is it true that the girls "had to strike for votes," but they did on one occasion, before the franchise was granted to them, strike against a law passed by the male voters for an eight hours' system of labour, which the boy-citizens did not intend to apply to the female workers. The girl-citizens acted under the same law, and at 2 p.m. went off for a country ramble. When the boy-citizens found no domestic work was done after 2 p.m., and no food prepared for their evening meal, they called a special town's meeting the next day, and the law being annulled, a new law was passed stating there should be no specified hours to constitute a day's work. This is the only record of a strike in the institution.

The female franchise was granted later. The girl-citizens argued they had to pay taxes to run the government, but at first the vote was not granted to them

because the women did not vote in the State of New York, and the constitution of the Republic stated that "the citizens were to be governed by their own laws and by the New York State laws when their law failed to meet a case."

Meetings were held, and a group of boy-citizens took up the cause of Women's Suffrage, and were prepared to face the necessary opposition in order to give honour and justice where honour and justice are due. There was no need for the girl-citizens to resort to militancy, for in due course the franchise was extended to the women on equal terms with the men. At the last election a girl-citizen was appointed to the office of Vice-President. Your correspondent also deplores the fact "that in the start in England on something the same lines girls have been excluded altogether." May I state that the English institution to be called "The Little Commonwealth" will probably be opened next month in Dorset, and will begin with about 12 to 20 boys? This number will be increased in due course, and it is fully intended to admit girl-citizens. Already one donor has promised to build the first girls' Cottage Home when it is required.—Yours, &c.,

FRED HANKINSON.

60, *Haverstock-hill, Hampstead, N.W.*
March 25, 1913.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

SIR,—It has been already announced in your columns that another Interdenominational Summer School is to be held at The Hayes, Swanwick, in the coming summer. There are some earnest workers in our churches who would greatly benefit by this gathering but are unable to afford the expense, and we venture to appeal to the generosity of your readers for a small fund, to be expended in helping a few of these to take advantage of this unique opportunity for joining with men and women of other Christian churches in a sympathetic study of one of the most pressing problems of the day. It would also prove a most delightful and refreshing holiday for these hard-working friends.—Yours, &c.,

J. M. LLOYD THOMAS,
Chairman of Committee, National Conference Union for Social Service.
CATHERINE GITTINS, } *Joint*
JOHN S. BURGESS, } *Secretaries.*

THE ANTI-SLAVERY AND ABORIGINES PROTECTION SOCIETY.

SIR,—This Society has for nearly four years laboured in order to expose the terrible conditions of oppression and slavery in the Putumayo district of the Upper Amazon, and to obtain reforms. The task has been an arduous one, involving the Society in heavy expenditure, but our efforts have not been unfruitful. The publication of Sir Roger Casement's report, which caused widespread indignation, the appointment of the Select Committee of the House of Commons, and the

successful petition in the Court of Chancery for a compulsory winding up of the Peruvian Amazon Company were the results of the efforts of the Society following upon the revelations in *Truth*.

Hitherto the members of the Society and their friends, including the petitioners in the recent Chancery action, have borne the expense incidental to this work, and we have made no outside appeal, but the time has now come when we consider an appeal should be issued to a larger constituency to share with our Committee the heavy liabilities which the work continues to entail. The Society is actively prosecuting the agitation, but we recognise that if the work is to be pushed to a successful conclusion, a considerable sum of money must be raised. Towards this we have received already two promises of £50 each.

As the Putumayo question is one for which this country has peculiar responsibility, we beg to ask that you will allow us to make an appeal through your columns for the necessary financial assistance which this important humanitarian work involves.—We are, yours faithfully,

T. F. BUXTON.

COLIN SCOTT-MONCRIEFF.

E. W. BROOKS.

Denison House, Vauxhall Bridge-road,
London, S.W., March 31, 1913.

MINISTERIAL SHORTHAND WRITERS.

SIR,—The publicity given to the meetings held and proposed to be held in connection with the centenary of the birth of Sir Isaac Pitman, has brought me information concerning many occupants of the pulpit who habitually use shorthand for sermon preparation, and other purposes. Not only the Wesleys, but Dr. Doddridge, were enthusiastic shorthand writers. The latter introduced it into the early Nonconformist training colleges, from which came, in later years, so many able Unitarian divines. May I, through your columns, invite any occupants of the Unitarian pulpit who employ any system of shorthand for their own purposes to communicate with me? Important Pitman Centenary meetings will be held in May, in London and Bath, and I shall be pleased to send a copy of the programme to any applicant.—Yours, &c.

EDWARD A. COPE, Hon. Sec.,
Pitman Centenary Committee.
Avoca, Selsdon-road, S. Croydon,
March 26, 1913.

BOOKS AND REVIEWS.

A HEAD MASTER'S SERMONS.

Repton School Sermons. By William Temple.
London: Macmillan & Co. 3s. 6d. net.

If this volume is at all typical of the religious teaching which is being given by the younger men in the public schools, we may look forward with confidence to the result in the character of the next

generation. It is marked by a strong and sane idealism, and a steady refusal to compromise with unworthy standards of feeling or conduct. Mr. Temple honours boys by trusting their capacities. Even on a subject like religion he believes that they are capable of thinking. They find, he maintains, "little difficulty and great pleasure in following out a train of ideas under someone else's guidance." And so he invites his boys to think out many of the fundamental ideas of religion in a simple and vigorous fashion, and there is no shirking of difficult subjects in these school sermons. Moreover, he trusts entirely to their idealism and their instinctive response to the difficult challenge of religion. "The most conspicuous good quality in boys," he writes in his preface, "is generosity. This usually operates within strictly confined limits, but it is there. And the ideal presented to them, therefore, should be the highest and the most exacting. Some would say—'Do not demand too much at first; lead them up to things gradually.' That is just bad psychology. It is middle-age, not youth, which is likely to be alienated by a religion which demands big sacrifices."

Mr. Temple pleads with his boys not to put their trust in the weaknesses of men, in material force, and the power of financial interest. "Religious faith," he tells them, "is the determination to follow a certain way of life—not because it must at last prevail, but because it is noble, and we would rather perish in pursuit of what is noble than be saved at the cost of becoming mean or futile. Shelley's desire to go to Hell with Plato rather than to Heaven with Paley has in it the essence of religious faith." Again, he urges them continually to claim their citizenship in the whole community, and not to live simply for their own class, in careless ignorance of the sufferings of others. Sweating, and drink, and degrading poverty, with the Christian duties they impose, are not kept outside the religious atmosphere of Repton School. "We must use the cleanest money we can find, and we must at least earn our money in a clean way. But we cannot use only clean money; there is no clean money. The responsibility comes right home. And we know that all this horror arises simply because men generally are as good as we are and no better. No one ever deliberately planned the state of society which now exists in England. The criminal capable of that has not yet been born. It is the working out of just our own character—our own selfishness and contempt for humility, our own un-Christ-likeness." In these and numerous other passages there are the moral directness and the fearless idealism of the true educator. Mr. Temple is evidently one of the happy men who has found his vocation.

WINDS OF DOCTRINE.

Winds of Doctrine. By G. Santayana. London: J. M. Dent & Sons. 6s. net.

PROFESSOR SANTAYANA has written a book full of vigour and challenge. It is combative in the highest degree, for the author sets himself squarely to attack all the fashionable forms of anti-intellectualism.

tualism and every attempt to discredit reason. Pungent aphorisms flow by the dozen from his pen—the opening essay on the “Intellectual Temper of the Age” is thickly strewn with them—not so much with the intention to prove anything as to sow dissension among pragmatists and Bergsonians and smite their self-confidence with dismay. “It is hard to say whether pragmatism is come to emancipate the individual spirit and make it lord over things, or on the contrary to declare the spirit a mere instrument for the survival of the flesh.” “Trustful faith in evolution and a longing for intense life are characteristic of contemporary sentiment; but they do not appear to be consistent with that contempt for the intellect which is no less characteristic of it.” “Finding their intelligence enslaved, our contemporaries suppose that intelligence is essentially servile; instead of freeing it they try to elude it.” “To be so pre-occupied with vitality is a symptom of anæmia.” “Only when vitality is low do people find material things oppressive and ideal things unsubstantial.” “M. Bergson never reviews his facts in order to understand them, but only if possible to discredit others who may have fancied they understood.” These are samples culled at random. It is on the surface a brilliant contest of the wits, but behind it all there is a deep seriousness of purpose and a remorseless exposure of the danger of trying to teach science to be modest by placing impulse at the helm.

One of the longest and most important essays in the book is devoted to the philosophy of Henri Bergson, and it must be added to the growing volume of serious criticism which the newest fashion in philosophy has to face. Professor Bergson being a thinker will probably find it far more acceptable than many of his ardent and impulsive disciples. Professor Santayana is not alone in thinking that the human mind can find very little satisfaction in a stream of vitality, unguided by reason, in which all the phenomena of life appear simply as miraculous. His general ground of dissent is well indicated in the following passage: “M. Bergson has the too pragmatic notion that the use of mathematics is to keep our accounts straight in this business world; whereas its inherent use is emancipating and Platonic, in that it shows us the possibility of other worlds, less contingent and perturbed than this one. If he allows himself any excursions from his beloved immediacy, it is only in the interests of practice; he little knows the pleasures of a liberal mind, ranging over the congenial realm of internal accuracy and ideal truth, where it can possess itself of what treasures it likes in perfect security and freedom.” The essay on “Modernism and Christianity” searches out many weak places in the various attempts which have been made to effect a reconciliation between modern tendencies and “the supernaturalism, the literal realism, the other-worldliness” of the Catholic Church. But Professor Santayana is deeply unfair to a group of illustrious men, who made costly sacrifices for their cause, when he says “the liberal Catholics were liberals of the polite and governmental sort; they were shocked at suffering rather than at sin, and they feared

not the Lord but the movement of public opinion.” Here and in several other places we are moved to strong protest, while we think that the general purpose of the book, to rehabilitate the validity of thinking and to repeat the ancient warning against being carried away by every wind of doctrine, is thoroughly sound. The other essays, to which we have made no special reference, include “The Philosophy of Mr. Bertrand Russell,” “Shelley: or the Poetic Value of Revolutionary Principles,” and “The Genteel Tradition in American Philosophy.”

CAMBRIDGE FROM WITHIN.

Cambridge from Within. By Charles Tennyson. Illustrated by Harry Morley. London: Chatto & Windus. 7s. 6d. net.

THIS book is evidently meant to make its appeal as much by its pictures as its writing. The two are, however, quite independent. Mr. Morley's drawings in colour and sepia reach a good level in illustrative work of this kind, but they lack the striking and original qualities of Mr. Yoshio Markino's work in the companion volume on Oxford. Mr. Charles Tennyson's essay has distinct ability as a piece of impressionism. It is in no sense of the guide-book order, and the American visitor in a hurry will do well to avoid him. It is rather an attempt to fix certain types of character and attitudes of mind, as they emerge for him out of the crowded memories of his own Cambridge years. The effect is on the whole rather violent and bizarre, and he is hardly fair to the more serious intellectual life of the University. These odd donnish and undergraduate figures may be described to the life as they appeared to the author in well-remembered moments of study and frolic, but there are many other aspects of a more normal kind which are needed to give the picture proper balance and perspective. We can imagine a foreigner, who has none of the superstitious reverence of the well-to-do Englishman for our old universities, being rather repelled by many pages of this book, and coming to the conclusion that Cambridge is the last place to which he would send his son either for intellectual training or as a school of manners. We do not blame Mr. Tennyson for avoiding the romantic sentimentalism of the “seat of culture” and “school for English gentlemen” order. He understands that Oxford and Cambridge are a very small part of the real world, and that a confined university atmosphere may be a hot-bed of sophistry and self-delusion, the fruitful mother of pedants and odd types. But it is possible to tell the truth about these things and still to do justice to the charm of an atmosphere, which it is dangerous for a man to breathe for long.

THE MATING OF LYDIA. By Mrs. Humphry Ward. London: Smith, Elder & Co. 6s.

IN her new story Mrs. Humphry Ward allows us to escape from the problems of religion and sex, and to live for a season in a world which is at once more old-fashioned and more real. Lydia is a pleasant and natural girl with a dash of high-hearted independence, not aching

either for marriage or experiences, but capable of deep womanly tenderness, when once her fate is sealed. The love story moves pleasantly among the mountains and fells of Cumberland, though the machinery of the plot works in rather a startling way, and the unneighbourly proximity of Melrose, the miserly collector of inexhaustible wealth, and young Lord Tatham with his broad acres, makes rather stiff demands upon our imagination. We confess that it would have suited our plain taste in these things better if Mrs. Ward had laid aside all the knowledge of the virtuoso. There are pages in which the jargon of the connoisseur comes so pat as to suggest hours of special study spent among Mr. Pierpont Morgan's collections. The descriptions of scenery also have the elaborate finish of the painter with a notebook, in which the tint of every flying cloud is duly set down. But these qualities are inseparable from Mrs. Ward's highly cultivated intelligence and her special angle of vision. All her books have in them the morality of good workmanship, and in this one she escapes more than usual from the fever and elaborateness of high life and the exhausting atmosphere of moral conundrums into the revealing passions of a simple love story.

THE De la More Press announces for publication this spring “Folk-Songs of the Tuscan Hills” (*Florilegio di Canti Toscani*) with English renderings by Grace Warrack, editor of “Revelations of Divine Love Recorded by Julian of Norwich.” The same publishers also have in hand “Myths and Parables Adapted from Plato,” by Laura Stubbs, author of “Stevenson's Shrine”; and volume xiv. of “Transactions of the English Goethe Society,” which will include the presidential address on “Goethe and the French Revolution,” delivered by Dr. A. W. Ward, Master of Peterhouse, to the members of the Society in 1912.

THE first twenty volumes of Messrs. G. Bell & Sons' shilling edition of Bohn's Library have just been published, and another batch is in course of preparation. Messrs. G. Bell & Sons have undertaken a big task if they are going to bring out in this new edition all, or nearly all, the works included in the old one, as they hope to do; but it is understood that the issue of the first instalment must be regarded as an experiment, and that everything depends on the support which the public give to the venture.

PUBLICATIONS RECEIVED.

MESSRS. J. CLARKE & Co.:—Led by a Child, and other Sermons: Alfred Holborn. 2s. 6d. net.

MR. A. C. FIFIELD:—The Peacemaker: W. Winslow Hall, M.D. 1s. net.

MESSRS. MACMILLAN & Co.:—Gitanjali: Rabindranath Tagore. 4s. 6d. net. Way-faring in France: Edward Harrison Barker. 7s. 6d. net.

MR. T. FISHER UNWIN:—The Psychology of Revolution: Gustave le Bon. 10s. 6d. net. How Criminals are Made, and Prevented: J. W. Horsley, M.A. 7s. 6d. net.

MISCELLANEOUS.

The Contemporary Review, The Expository Times, The Hibbert Journal, The Nineteenth Century, The Vineyard, Poetry and Drama, No 1.

FOR THE CHILDREN.

NOTES FROM THE SOLWAY FIRTH.

It would be very pleasant if the writer of the two papers on "An Early Easter-tide" could meet in person all the readers who have been using the holidays for bird study, and compare notes. As this is not possible, the Editor is kindly allowing me, as writer, to give some of my experiences, and to invite any reader who feels inclined so to do to write to me and tell me about the birds he or she has seen, or even tried hard to see; and if anyone likes to tell me of difficulties, I will see if I can render any help towards clearing them up.

The weather, as we all know, turned very wintery a few days before Easter, and put a check on spring growth and on the songs of many birds, and perhaps delayed the migratory movements of some. Two days before Good Friday found me in a small village on the shore of Morecambe Bay. It was a quiet spot not much visited by tourists, because instead of clean sand or shingle there was either mud, or a mixture of sand and mud, to walk on when the tide went down; and, in places, there was grassy marshland which was covered with sea water occasionally. I chose this sort of coast because it is the kind beloved of very many sea birds. Unfortunately for me, the wind during my two days' stay blew very strongly and the air was keenly cold; the village was on the windward, or exposed, side of the bay, and most of the birds I had come to see were sheltering from the gale on the leeward side, and were far out of the range of even my field glass. However, the light was good, and the few birds left could plainly be seen. Redshanks were running nimbly about on orange-red legs, and poking orange bills tipped with black into the wet mud. One or two Lesser Black-backed Gulls stalked about; big birds, in spite of their name, which is given only to distinguish them from the Greater Black-backed Gull which is nearly as large as a goose. Some black and white birds with orange-yellow bills were often to be seen standing in long lines for perhaps half an hour at a time. These were Oystercatchers or Sea-magpies. They trotted fast or flew rapidly when once they took to action. One Herring Gull faced the stiff breeze and showed me its delicate white and grey plumage as it walked gracefully on pinkish legs. For all its dainty looks it is a gross feeder, and will feast greedily on any nasty mess cast up by the tide. Black-headed Gulls were fairly frequent, too.

I had hoped to see some Sheld-ducks (also called Sheldrakes) in the bay, but a long search revealed none the first day. Meantime, having followed advice given to my readers, and made friends with a local boatman who was keenly interested in and most willing to talk about birds, I was told to look in a certain creek overlooked by a railway bridge. The bridge was soon reached, but the south-westerly wind was there, too, and banged me about so unmercifully that I could not hold my glass steady for

five seconds, so left the bridge to seek a less exposed but equally high position by scrambling up a very steep bank. Once up, and holding on by bushes, I could see two birds in the creek with the naked eye; but were they Sheld-ducks? The size said "Yes." But were they white and black birds with a very broad band of rich chestnut brown worn like a girdle, and had they dark green heads? A lull in the gale enabled the glass to be set to work, and dark heads were visible above a white collar, but both birds had their backs to me. Another wait, another lull. This time one bird stood sentinel on the bank while the other fed. Its chestnut band was full in view. I rejoiced a moment later when the pair took wing and flew past me with outstretched necks.

Regretfully I turned inland, having seen none but *resident* shore birds, and our holiday task was to be on the look-out for winter visitors. Inland no better success was met with. The small birds were sheltering in thick evergreen trees; only an odd Chaffinch or Robin would face the wind. One Thrush was found with a clutch of eggs, her nest was in a leafless hedge.

March 21 and some days following were spent in Keswick. On the 27th male Wheatears, early summer visitors, were seen by me in considerable numbers on Blencathra, a mountain which is Skiddaw's nearest neighbour. They were on a shoulder of the mountain, about 1,100 feet above the sea, all among acres of loose fragments of rock; just the place in which, a few weeks later, hours of patient watching may—I don't say will—be rewarded by the discovery of one of their nests. The difficulty is that even if you see a bird leave or enter what looks like a nesting spot the wilderness of stones is so bewildering that if, after marking the place with your eye, you glance downward to see where to tread with safety, it is nearly impossible to find it again.

March 29 found me in Carlisle studying two large cases marked "Birds of the Solway Firth." I was travelling *via* Carlisle to a little hamlet on the shore of Morecambe Bay. From this moment you will begin to envy me for I had one of a bird-lover's rare chances. I was bound for the cottage of a wild-fowler and his wife, people to whom the winter migrants of these shores are as familiar as rooks and swallows are to you. March 31. I write now in the sunny window of a room which is further warmed by a fire built wholly of peat and driftwood. A narrow strip of grass-grown mudbank is all that lies between the cottage and the water. The weather has so far been superb. Six o'clock finds me enjoying the sunrise, and looking out eagerly for the winter geese which come in the early morning to wash in the river which lies like a silver ribbon along the estuary at low tide. Yesterday the wild-fowler showed me nine grey geese which were so far off that even his practised eye could not decide upon the exact kind. He said they might be either Grey-lag, or Whitefronted, or Bean Geese, all winter visitors and all much alike. Barnacle Geese I saw in hundreds; they stand in long lines like a regiment on parade, and when their old colonel gives the word they fly from

point to point under his orders, usually in long, unbroken lines. I am told that the geese are not expected to leave the Solway till between April 15 and 19, when they will disappear till next winter. Other winter visitors which I have seen here are the pretty ducks known as Wigeon, some Grey Plovers, Hooded Crows, and last and largest two beautiful wild Swans. The only summer visitor I have really seen here is the male Wheatear. Several were running about just where the salt marsh ends and the sand begins. They like the stoniest places best.

Of resident sea birds I have been lucky enough to see many species. With my host as guide I was taken where Greater and Lesser Black-backed Gulls, Ringed Plovers, and Redshanks could be seen to advantage. Black-headed Gulls, Oystercatchers, Curlews, Cormorants, and Sheldrakes I frequently saw from the doorway of this wild-fowler's home.

EMILY NEWLING.

Pentwyn Cottage, Keswick.

MEETINGS AND GENERAL NEWS.

THEOLOGICAL DEGREES AT OXFORD.

In connection with the proposal to remove the present restriction on candidates for theological degrees at Oxford University, which will be submitted to Convocation on April 29, a circular has been issued, signed by Henry Scott Holland, D.D., Regius Professor of Divinity; Samuel Rolles Driver, D.D., Regius Professor of Hebrew; William Sanday, D.D., Lady Margaret Professor of Divinity; Thomas Banks Strong, D.D., Dean of Christ Church; Walter Lock, D.D., Dean Ireland's Professor of Exegesis; Robert Lawrence Ottley, D.D., Regius Professor of Pastoral Theology; Edward William Watson, D.D., Regius Professor of Ecclesiastical History; and George Albert Cooke, D.D., Oriel Professor of the Interpretation of Holy Scripture. The circular states that the reasons which have led to the introduction of these statutes are chiefly these:—

It is very necessary to raise the standard of performance required for these degrees: but, when a proposal to effect this by a change in the Statute was proposed by the Board of Theology in 1894, the Hebdomadal Council was unwilling to submit this proposal to Congregation, unless the Board was at the same time prepared to take account of the changed circumstances of the University and make the degrees open to all students.

Such a demand now seems to us and to the majority of the Board to be natural and legitimate, for, since the passing of the University Tests Act, the University has been open without any limitation to members of all denominations and of all creeds; and every year there is a growing number of students of theology who

are not members of the Church of England but who are intellectually qualified for the examinership and for the degrees. Justice seems to demand that the highest distinction in the faculty in which they study should be open to them.

In order to meet these two needs, the proposed statute raises the standard required for the degrees but treats them simply as tests of intellectual attainment, without requiring any profession of faith or of allegiance to any religious body; and in recognition of this change it alters the title from "Sacra Theologia" to "Theologia." At the same time, it does require that a candidate for a degree in divinity shall satisfy the Board that he has a good general acquaintance with Christian theology, and his subject and dissertation must secure the approval of the Board and bear a definite relation to some department of Christian theology.

It is objected that under this statute a degree might be given to a thesis criticising and attacking Christian doctrine. This is no doubt logically permissible, but the experience of other English and Welsh Universities, in which the degrees are equally open, shows that it is most improbable. Moreover, there are safeguards secured in that not only must each candidate have shown his acquaintance with Christian theology before he can be accepted as a candidate, but also both his subject and its treatment must satisfy the Board of Theology as deserving a degree, and his work for the doctorate must constitute in the judgment of the Board a serious contribution to thought and learning. It is extremely unlikely that a dissertation attacking Christian doctrine or advocating a non-Christian theology would satisfy all these requirements.

Other methods of obtaining the same objects were carefully considered before this was adopted. (1) The method of concurrent faculties by which the degrees would have been given by the University upon a report made by representatives of different Christian denominations was advocated, but failed to find adequate support. (2) The method of throwing the degrees open only to professing Christians would have confronted the University with the difficult problem of defining a Christian. (3) The proposal of a new degree (*e.g.*, bachelor, doctor of sacred letters) to exist side by side with the B.D. and D.D. is practically identical with the present system under which the Board of Theology can award a B.Litt., or D.Litt., without any restriction of creed, and this system has failed to satisfy the demand for equal treatment of all theological students.

In conclusion the signatories submit that the truest interest of the Church of England requires that these statutes should be accepted. The University, constituted as it is, is no longer qualified to give a certificate of orthodoxy, and indeed it might seriously compromise the Church by doing so. The Church will retain its perfect freedom to teach its own doctrines in all their fulness; it will have taken the initiative in an act of conciliation; and it will have expressed its readiness to recognise and reward any serious contribution to theology from whatever quarter it may come.

THE ETON BEAGLES. THE HEAD-MASTER AND THE HUMANITARIAN LEAGUE.

WITH the permission of the Head Master of Eton the following letter, addressed to Father Adderley, appears in the *Humanitarian* for April:—

The Cloisters, Eton College.

February 13, 1913.

MY DEAR ADDERLEY,—The indictment repeatedly brought against beagling here is that it stimulates cruelty among the young. On this I have to remark:

(1) That the greatest contrast of all that could be noticed in boys' manners and dispositions during the last fifty years is the decrease of cruelty to animals and the weak generally. This decline has gone on since beagling was introduced, which, I am informed, took place about 1860; anyhow, you can take it as certain it was not a school institution before that date and during the date when the barbarity of boy nature was rampant. Many educators are not without misgiving at the almost unnatural gentleness of the modern school-boy compared with his forefathers. How insignificant, then, must the influence of this kind of hunting have been in the opposite direction! It would be possible to make out a strong case for saying that it had helped the change rather than hindered it.

(2) Many things point to the fact that the human being, in his development as an individual, passes through the same stages as the race. I cannot else account for the single-minded zeal with which I pursued rabbits during my boyhood, and I presume you were of the same mind yourself.

The fact, therefore, that has to be faced by an educator is as follows: A very large number of his pupils during their school life are infected with a crusading spirit against certain birds and animals, which for some centuries, as far as I can judge, is certain to exist among the young, and which has always been proof against arguments and appeal to a degree which many adults, and all women, find wholly impossible to understand. What is the best way of dealing with it? If he passes laws which forcibly snub it, he is far more likely to goad it into undesirable forms of activity. It is based on such deep hereditary foundations that the suppressive action of a headmaster would have no effect whatever in mitigating the spirit itself, but would merely stamp on the boy's mind the conviction that the headmaster belonged to another and far less desirable world than their own.

In addition to this unanswerable argument is the fact that our boys come from homes where the instinct alluded to receives ample and incessant encouragement, so that besides alienating the boys by legislation to them wholly unintelligible, the headmaster would alienate a great many parents, which is not nearly so important as the further fact that he would be doing his utmost to create a schism between fathers and sons. Therefore, instead of stimulating the mischief we all desire to mitigate, I have adopted, and shall maintain, the policy of allowing this form of out-door exercise here, from which all cruelty has, as far as possible, been banished,

and all that is healthy in the idea of sport has been encouraged.

If the Humanitarian League would only bear in mind that there is a vast deal more in this question than the actual death of a few hares, and that my action has as its motive the working for their objects, not against them, they would, I am convinced, turn their energies into other directions, principally into converting those members of society who still believe there is more good than harm in hunting. Till this is done, it is a sheer waste of time to ask me to coerce the boys.—Yours sincerely,

E. LYTTTELTON.

To this letter Mr. H. S. Salt, the Editor of the *Humanitarian*, has published the following reply:—

Mr. Lyttelton seems to halt between two opinions. If the hare hunt, as he suggests in one sentence of his letter, is a beneficent and humanising pastime, it stands in no need of further apology; it ought rather to be re-established at Rugby (where it was abolished by Dr. Arnold) and at the other schools that have discontinued it. We once heard bull fighting justified by a well-known Catholic priest, on the ground that it provides an outlet for the passions of those who patronise the sport; such cruelty as is in them is vented on the bull, and they are the better able to be kind and charitable in their other relations. Perhaps beagling has a similar effect on Eton boys. We present the idea to the headmaster.

The fact, however, that Eton boys have become more humane in the past half-century, during the period in which the hare hunt has been patronised, is not at all surprising; for in this, as in all other matters, the growth of a humaner spirit is not local but general; and a persistence in one cruel custom does not necessarily imply callousness in other directions. It is not asserted that Etonians are specially cruel; what is asserted is that in one particular respect Eton has lagged behind the other schools, and that her example must so far have a hindering influence on the progress of humanity in education.

But Mr. Lyttelton appears, on the whole, to admit that there is a cruel element in the sport, though he gives reasons against dealing drastically with the evil. We would remind him that what he is asked to do is not to adopt any heroic crusade against sport, or any extreme humanitarian doctrine, but merely to bring Eton up to the level of the other public schools, by ceasing to cultivate among the boys a sporting instinct, which, as he himself says, receives "ample" encouragement at their homes. Take, for example, the sordid incident which was the cause of this correspondence, when a hard-pressed hare, after twice crossing the river, again took to the water and was "pulled under" by the hounds. Can it be pretended that the cessation of this kind of sport, and the substitution of a drag-hunt, would lead to any such dire results as "a schism between fathers and sons"? Are we to suppose that a grievous estrangement exists between Harrow boys, Rugby boys, Haileybury boys and their parents, because the chasing of hares is not sanctioned at those less conscientious seats of learning?

That there is much more in this question "than the death of a few hares," we do not need to be assured. If that had been the sole issue, it is hardly likely that our protests against the Eton hare hunt would have received the support of Mr. Herbert Spencer, and a long list of distinguished names. Nor is Mr. Lyttelton any happier in his suggestion that humanitarians should "turn their energies" to the general question of field sports, for we have been dealing with that question assiduously for over twenty years, and Mr. Lyttelton has himself supported our protests against pigeon-shooting, rabbit coursing, and stag-hunting. But when he bids us convert Society before we criticise Eton, the obvious answer is that many practices, which are held (rightly or wrongly) to be permissible for adults, are forbidden to schoolboys; and it is not easy to see why Eton boys should be put on the same footing as their elders in regard to sport alone, while their liberties are severely restricted in a host of other ways. We cannot help feeling that, on this one subject—that of hare hunting at Eton—Mr. Lyttelton's arguments are framed rather *pro domo sua* than for that wider cause of humanity which we know he has sincerely at heart.

THE BURDEN OF ARMAMENTS.

The representatives of the Peace Societies of the world, meeting on March 15 at Berne, at the International Peace Bureau, have issued a document of protest and appeal in respect of the recent developments in the rapid increase of armaments. After pointing out the unprecedented character of the increases proposed, the appeal goes on to say that if a determined stand is not made, the peoples of the civilised world will presently find their whole resources absorbed "in preparations for the work of destruction and of death to the utter detriment of all the works of life, civilisation and progress. Even the blindest must recognise that the efforts of any one country towards a larger militarisation are immediately annihilated by those of other countries. With the adoption of the formidable armaments now proposed, nothing will be changed in the relative strengths of the different nations."

The delegates of the Peace organisations at Berne make a powerful appeal for the substitution of international organisation and co-operation, the juridic solution of international disputes, and the establishment of a real security in place of the present armed peace and system of war.

They point out that this is no Utopian impossibility. The Austro-Hungarian and Russian agreement for mutual demobilisation and the Anglo-German tacit understanding as to relative naval force point the way.

The appeal for collective action by statesmen, and for pressure exerted upon Parliaments and Governments, is made to all men of good-will throughout the civilised world. Nations which are not suffering from the militarist fever of the moment will none the less suffer the consequences. "International solidarity to-day is not a vain word."

All the world over men call for peace and stability, and for a lessening of the tremendous burden of armaments—a burden which brings benefit to none but the panic-mongers and the cannon-capitalist. Everywhere the people suffer. International anarchy must be brought to an end, and a term be put to the present insecurity. The Peace delegates claim to speak, not only for the pacifists grouped in associations in every country in the world, but for millions of men whose just desire is to work with brain and hand and live in peace.

In making this protest and this appeal, they again raise the rallying cry of modern humanity—War against War.

CONGO REFORM ASSOCIATION.

THE following observations and conclusions, summarising a lengthy memorandum on the Congo White Book which has been forwarded to Sir Edward Grey, has been sent to us for publication:—

The Association fully and gladly recognises that the contents of this White Book, taken in conjunction with the White Book Africa No. 2, 1911, show that the state of affairs in the Congo has undergone an immense change for the better.

This the Association always contended would be the result that must automatically ensue from the abolition of the root-causes of the immense evils which have made so terrible a holocaust of native life in the Congo. For this reason did the Association concentrate its efforts for many years upon the abolition of those root-causes. For this reason did the Association protest against the perpetuation of those root-causes by the Belgian Administration for varying periods in divers parts of the Congo, after the annexation of the Congo Free State.

Noting, as the Association does, much that is deeply regrettable in this White Book, it feels bound, nevertheless, to place on record its belief—on the evidence before it—that compared with the dreadful historic and recent past, the condition of the Congo (save in one region) bears to-day no relation to the conditions which prevailed under King Leopold II.'s personal administration.

Systematised, officially directed and inspired enslavement of the people, accompanied by brutalities, violence, and torture as a fixed definite policy for purposes alike of public revenue and private profit, has disappeared from five-sixths of the Congo. The country is being no longer run at a profit, but at a direct loss to the Belgian exchequer.

That these results are due to the leading part played by His Majesty's Government and by the people of this country in a wholly unselfish effort to restore to the unrepresented races of the Congo the liberties and rights of which they had been deprived, history will bear witness.

One part of the Congo remains unhappily subject to the old influences, and illegal practices still persist in portions of it on a scale which calls for severe condemnation. It constitutes a section of the country still rich in rubber and in ivory. On this account, and by reason of its remoteness,

the temptation to prolong the situation denounced in such weighty terms by Vice-Consul Purdon must be considerable.

The Association feels assured that His Majesty's Government will share the Association's views in deploring that this part of the Congo should still be suffering from such grievous oppression, and that they will feel it incumbent upon them to ask for a further report therefrom, before taking any public steps which would suggest that they are indifferent to the conditions revealed by one of their Consular Officers. The Association hazards the suggestion that the Belgian Administration, to which these disclosures must be equally painful, might, if given the opportunity, desire to dispatch an experienced and trusted Official to this region in company with a British Consular Officer, in order to ensure the immediate adoption of steps calculated to cleanse it from abuses of so grave a character.

The situation in the Katanga also calls for many reserves. It does not seem to the Association that affairs in that part of the Congo, as reported by Vice-Consul Campbell, can yet be said to offer sufficient guarantees for the exercise—free from annoyance and molestation—by British subjects of the rights all over the Congo secured to them by the Anglo-Congolese Convention of 1884 and by the Berlin Act of 1885.

The Association hopes that His Majesty's Government will eventually succeed by friendly representations in inducing the Belgian Government to take a view of the legal aspect of the land question more in consonance with the professed—and, the Association doubts not, sincerely professed—intentions of that Government not to interfere with the usage of the land by the native population for its own profit and economic development. But the Association is sensible of the concession to the views, held both by His Majesty's Government and by the Association, indicated in the statement made by the Belgian Minister to the Secretary of State, and in the public utterance of the Belgian Colonial Minister. It considers itself, however, fairly entitled to ask that this declared willingness on the part of the Belgian Administration to allow native free access to the land for purposes of cultivating valuable products for commercial purposes, with security of tenure, shall be embodied in legislation and made known throughout the Congo.

THE PUTUMAYO.

MR. HARDENBURG COMING TO LONDON.

Mr. W. E. Hardenburg, the hero of the Putumayo, is on his way to London. Mr. Hardenburg, it will be remembered, conceived the idea some years ago of crossing the South American continent, and whilst drifting down the Putumayo in a small dug-out canoe, in 1907, with only two companions, was carried into the very heart of the country where the atrocities were being committed. Mr. Hardenburg courageously faced the chief criminals, and then journeyed on to Iquitos, but obtaining no redress, set out for London, and made his revelations to *Truth* and the

Anti-Slavery and Aborigines Protection Society. Sir Roger Casement's official investigation was undertaken owing to those revelations.

The Peruvian Amazon Company assert that they disbelieved the reports of the atrocities, because they regarded Mr. Hardenburg as a forger and blackmailer. These statements having been made before the Select Committee of the House of Commons, Mr. Hardenburg is coming to London with the object of confronting his accusers, appearing before the House of Commons Select Committee, and also speaking at the annual public meeting of the Anti-Slavery and Aborigines Protection Society to be held in the Westminster Palace Hotel on Wednesday afternoon, April 23.

MR. TAFT ON THE BENEFITS OF THE SUNDAY SCHOOL.

In bidding farewell to the congregation of All Souls' Church in Washington, where he has worshipped for the past seven years, ex-President Taft, speaking from the pulpit, said, "One of the things that I have noticed about this church has been the excellence of the Sunday school. I suppose we are constantly running in life across the things that we would like ourselves to have enjoyed, as a mark of the progress since we were children; but it seems to me that, if I could have had the benefit of the thorough education in Biblical study under conditions that have existed in the Sunday school of this church, I would have been a good deal better man, and I would have known a good deal more. Therefore, I leave with the sense of leaving a great and beautiful association in religion, which I hope will continue to grow and make for better men and for better women in Washington, and will widen its influence so as to make for better and purer religion the country over."

So great has been the success of that remarkable example of educational pageantry, Professor Geddes' Masque of Learning, that in response to a widespread appeal its organisers have arranged for further performances to be given in the Great Hall of the University of London on the evenings of Saturday, April 5, Friday, April 11, and Saturday, April 12; also for two matinées on Saturdays, 5 and 12, at 2.30. Seeking to advance the dramatisation of history, the Masque makes the spectator realise, as he never could from mere books, the gradual progress of civilisation. Though consisting of disconnected episodes, illustrative of main phases and salient events in the advance of culture, it yet presents a wonderfully comprehensive picture, for it is only when viewed in long perspective that the lessons of history can be truly grasped.

An exhibition of the voluntary and recreative handwork done by children in the London play centres will be opened by the Lord Chancellor at the Passmore Edwards Settlement, Tavistock-square, on

Friday, April 25, at 5.30 p.m. The chair will be taken by Mr. Cyril Cobb, chairman of the L.C.C., and it is hoped that the meeting will be largely attended by those interested in the many questions connected with the leisure time, and the opportunities for play, of our elementary school children.

SPECIAL NOTICE.

WE have pleasure in announcing that Mr. Philip H. Williams will contribute a "Chess Column" weekly to THE INQUIRER. Mr. Williams, who is known to many of our readers for his musical gifts, is also one of the ablest writers on Chess problems in the country, and holds the important position of Problem Editor to the *Chess Amateur*. The first of Mr. Williams' articles will appear next week.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bristol: Lewin's Mead.—The annual meeting of Lewin's Mead Domestic Mission was held on Wednesday, March 26, Dr. Blake Odgers, K.C., presiding. Among those present were the Rev. A. N. Blatchford, Professor Ernest Sibree, the Rev. Dr. G. F. Beckh, the Rev. Thomas Graham, Dr. Kenrick Champion, and Dr. Wormald (Southport). The report of the Rev. T. Graham, who conducts the Mission, showed that good work had been rendered during the past year by a willing band of workers. The evening congregations had averaged 75, and the Sunday-school attendances had been 20 in the morning, and 105 scholars and 18 teachers in the afternoon, or a total attendance of about 220 each Sunday. The various societies and clubs associated with the Mission all recorded satisfactory progress. Dr. Blake Odgers, in moving the adoption of the report from the chair, referred to the early days of his youth when his father was a minister at Bath, and contrasted the needs which they were called upon to meet in these days with those of 74 years ago, when the relations between capital and labour were different from what they are now, and problems not so pressing. He went on to speak of the growing power of the working classes in legislation, and the difficulties surrounding the problem of boy labour and blind alley occupations, with which they were trying to deal. The question that troubled them now was what to do with their boys and girls when they left school. He urged that the strong and the weak should mix together and try to understand one another in face of these difficulties.

Dewsbury.—We regret to announce that on March 25 Mrs. Sybella Mary Howe, late of London, who has resided many years in Dewsbury, passed away in her eighty-third year. Mrs. Howe was the wife of the late Rev. Charles Howe, who for seven years was minister of Unity Church, Dewsbury, and for 10 years of the Mall Church, Kensington, and daughter of the late Lieutenant Michael Laurence, of H.M. 12th Foot. For some years Mrs. Howe had been unable to attend the services of Unity Church through ill-health, but to the last she maintained a keen and practical interest in its welfare. She was brought up in the Church of England, but became a Unitarian some years after her husband's secession from

the Church. She was of a sweet, gentle, and very charitable nature, and passed with great patience and endurance through a long and tedious illness. She was buried in the grave of her husband, who died 30 years ago, at Dewsbury on March 28, the Rev. Dr. Thackray, of Huddersfield, conducting the service.

Framlingham and Bedfield.—In connection with the forward movement of the Eastern Union special services have been held at the Old Meeting, Framlingham, and at the Unitarian Chapel, Bedfield. On January 26 the preacher was the Rev. Mortimer Rowe, B.A., of Norwich; and on March 30 the Rev. E. W. Lummis, M.A., of Cambridge. Last Sunday the Easter offerings for the funds of the Union were taken.

Hastings.—On Sunday, March 30, the Rev. S. Burrows bade farewell to his congregation. In the morning, preaching on "St. Paul's knowledge of Christ," he dwelt on the knowledge of Christ in history, in the heart, and revealed in the life. He thanked the church for the continued kindness that he had received, and trusted that the best traditions of Christian worship would ever be preserved amongst them. In the evening Mr. Burrows spoke on "The Power of Positive Beliefs," and urged them to be on their guard against the mere devotion to ethics that had destroyed some churches. A church, he said, lives by what it believes, not by what it denies. As a Christian church he trusted that they would find under the guidance of their new minister a larger life, and a continuance of the harmony and goodwill that now existed amongst them.

Manchester: Blackley.—The Women's League at Blackley is to hold its sale of work on Thursday and Saturday afternoons, April 10 and 12. Miss Helen Herford, organising secretary of the League, will be present on the Saturday, and the Blackley ladies are arranging for a short informal conference to be held in their chapel at 4 o'clock to 4.30, when Miss Herford hopes to have the pleasure of meeting any officers and members of the neighbouring branches who are able to attend the sale.

Mexborough.—The first annual meeting of the Mexborough Free Christian Church was held on Tuesday, March 18, the Rev. T. Anderson presiding. The secretary, Mr. J. Alsopp, presented the report, which showed that the church had made splendid progress, the membership having increased from 60 to 158, and more were waiting to be made members. When they got into their new building they would do still better. The Literary Society had had a very successful session, and had been able to hand over a substantial balance to the church funds. The Sunday afternoon conference for adults had 70 members, with an average attendance of 60, and was one of the most encouraging institutions connected with the church. The Sunday school was also in a flourishing condition, numbering 220 scholars and 21 teachers and officials, but the difficulty was the accommodation. The treasurer, Mr. Arey, followed with an equally satisfactory report, and stated that after all expenses were paid they had a balance of £33, and, in addition to this, they had raised during the last six months £651 for the new building. The Rev. T. Anderson, in the course of his remarks, made special reference to the work of the committee. They had met regularly once a month, and out of a number of 15 they had an average attendance of 13. He believed they would grow in strength more and more if this spirit of enthusiasm continued.

Mossley.—On Sunday evening, March 30, the Rev. H. Fisher Short conducted service for the last time at the Christian Church, to the great regret of the large congregation assembled. Mr. Short's ministry at Mossley has resulted in the development of both church and school, and he and Mrs. Short have won the sincere affection and esteem of those among whom they have worked. At the close

of the service a roll-top desk and chair were presented to them, the former bearing the inscription: "Presented to the Rev. and Mrs. H. Fisher Short by the congregation, teachers, and scholars of the Christian Church, Mossley, at the close of their inspiring and self-sacrificing ministry, March, 1913." Other gifts have been received from the Sewing Society, the Study Class, the Girls' Guild, and Mrs. Short's Boys' Class.

North Midland Sunday School Association.

It is a feature of the North Midland District that the population is more equally distributed there than it is in some other densely peopled districts. While this brings obvious social advantages, yet it also means that the Unitarian and Free Christian churches are too widely separated for constant weekly intercourse. With all the more zest, perhaps, do the members of these churches meet for conference in the spring and autumn. The North Midland Sunday School Association held its annual meeting on Easter Monday at the Free Christian Church in Leicester. On a bright morning it was charming to gather in the pretty church, which this congregation has erected in recent years, and where it keeps up an active and devoted life. The artistic and suggestive pictures on the walls of the school are inspiring to the teachers and elder scholars, who come from schools less happily furnished. One of the ideas most forcibly brought out during the conference was the need of the young for picture and symbol. The service was conducted by the Rev. Edgar Lockett, of Chesterfield, and a helpful sermon was preached by the Rev. T. J. Jenkins, of Hinckley. At the meeting in the afternoon the President, the Rev. Kenneth Bond, took the chair, and gave a short address. The secretary, the Rev. A. Leslie Smith, read the report; and the treasurer, Mr. W. Godfrey, made his financial statement, and these were passed. After the usual business a welcome was given to the Rev. T. P. Spedding, president of the Sunday School Association; and to Mr. Hugh J. Broadbent and Mr. Lewis Lloyd, president and secretary respectively of the Manchester District and Midland Sunday School Associations. They gave interesting addresses in reply. After tea a conference was held, and presided over by the Rev. Hugon S. Tayler. A delightful paper was read by Mr. Dixon Lee, of Nottingham, on "The Religion of the Boy." A discussion followed, in which the Rev. A. Leslie Smith, the Rev. K. Bond, Mrs. Bond, Mrs. Fripp, Miss Ashby, and the Rev. E. J. Fripp took part.

Norwich: Resignation.—The annual meeting of the Octagon Chapel was held last week, Mr. W. H. Scott presiding over a good attendance. Before the business of the meeting was proceeded with, the hon. secretary, Mr. A. M. Stevens, read a letter which he had received from the Rev. Mortimer Rowe, in which he asked the committee to allow him to tender his resignation. Mr. Rowe intimated that he took this step with very keen regret, because of the many close friendships he had formed which he was now reluctant to break. In a resolution moved from the chair, seconded by Mr. G. A. King, and adopted unanimously, the congregation regretfully accepted Mr. Rowe's resignation, and in doing so they acknowledged the high value of the services which he has rendered to the church, and expressed earnest hope for his success in his new sphere of labour. Mr. Rowe is leaving Norwich for Preston. He commenced his ministry at the Octagon in September, 1908.

Poole.—Upon the invitation of the Mayor (Alderman Herbert S. Carter, J.P.), the members of the Corporation attended divine service at the Unitarian Church, Poole (which church his Worship usually attends), on Sunday morning, March 30, and in addition to the Chief Magistrate there was a large attendance of the members and officials of the Corporation. The Rev. H. Shaen Solly conducted the first

portion of the service. The sermon was preached by the Rev. W. B. Matthews (minister), who dealt largely with the question of citizenship and individual responsibility as members of the community, and claimed that if a town was to be righteous its people must have a right conception of the duties of citizenship, and hold fast to high aims. A collection was taken on behalf of the Guild of Help.

Preston: Appointment.—The Rev. Mortimer Rowe, B.A., of Norwich, has accepted the unanimous invitation of the congregation of the Unitarian Church to become their pastor. Mr. Rowe will probably begin his new duties in Preston in June.

NOTES AND JOTTINGS.

FATHER STANTON AND NONCONFORMISTS.

Father Stanton had many friends amongst the Nonconformists, and expressed himself perfectly willing to preach in their chapels. It did not matter to him, he remarked, whether he preached in a church or a chapel, so long as he could preach the Gospel. Some of his friends objected to his preaching out of the Established Church, and in deference to their views he refrained from doing so. When Mr. Silvester Horne invited him he said he did not think it fair to go and preach for Nonconformists when he could not ask them back to do the same at St. Alban's. Father Stanton, says the *Westminster Gazette*, was once asked whether he did not get up very early in the morning. This was rather a weak point in his armour, and he had to admit that he often rose very late. This seemed to shock his questioner, who reproachfully reminded him that other clergymen were very different. "They belong to the Early Church," replied Father Stanton, "while I am one of the things the Bishops denounce as a 'recent development.'"

THE NEW AMERICAN AMBASSADOR.

Mr. Walter H. Page, who has been appointed American Ambassador in London, is a man after President Wilson's own heart, whose wide culture, unostentatious mode of life and earnest character has won him many warm friendships and public respect in his own country. He is by birth and education a Southerner, having been born in North Carolina, educated in Virginia, and then made a fellow of John Hopkins University in Maryland, and he has himself written a novel which embodies his love of the South and his life-long work for its advancement. His association with the negro problem, and his early training in the hard times of reconstruction after the Civil War, have contributed much to that sense of responsibility and the great desire for human progress which specially characterise him, and his cordial relations with men like Prince Kropotkin and Booker Washington, whom he introduced to the American public, testify to the breadth of his sympathies and his hopeful outlook on life. As the editor of the *American World's Work*, he has become one of the most genial and beloved characters in American public life, and in that capacity has been a great help and in-

spiration to Mr. Chalmers Roberts, editor of the *English World's Work*, who speaks enthusiastically of his influence in the days when he (Mr. Roberts) was among those who helped to assist him in starting the American publication. Mrs. Page shares her husband's dislike of fashionable society and its extravagances, and it is expected that they will set an example of simple, unpretentious hospitality in London, similar to that of the new President at the White House, which should do much to strengthen the feelings of mutual respect between the two nations.

IN MEMORY OF THE FOUNDER OF THE BODLEIAN LIBRARY.

A public service to commemorate the 300th anniversary of the burial in Merton College Chapel of Sir Thomas Bodley was held in the chapel last Saturday. The service was conducted by the Rev. Dr. Charles, and there was a large attendance. An English rendering of the original funeral oration delivered by the "ever memorable" John Hales was read by Canon Skrine, vicar of St. Peter-in-the-East, Oxford. The eulogy of Sir Thomas Bodley recalled that his industry was almost beyond man's measure, and his limitless grasp of so many tongues and so many arts was the amazement only of the learned. But his marvellous charm of character and grace, and a certain classic refinement in all his bearing and intercourse, captivated learned and unlearned alike. Never had the cause of letters known a better, never a more opportune champion, and henceforth Bodley's peerless munificence would endow all posterity with the monuments of the past.

THE TEA-SHOP GIRL.

It is something to know that the life of the tea-shop girl, in spite of her long hours and small pay, is not an unhappy one. "Something at least is hers of the gaiety and excitement which are to her the ideal life," says Miss Barbara Drake, the writer of the report of an inquiry conducted by the Women's Industrial Council which has just been published, and as she is always what is known as the "marrying girl," the tea-shop has something of the fascination of the ballroom for the leisured girls of another class. "The shy or sensitive, the earnest or thoughtful girl neither chooses nor is chosen to be a waitress." Her trade requires her to be a person of quick parts and *savoir faire*, and she is, as a rule, quite able to take care of herself. It is a curious thing that, in spite of the fact that a pound a week or a little over is the maximum wage, an average of 13s. net being considered a first-class wage, while the hours are usually between ten and eleven, all efforts to organise a trade union of tea-shop employees have failed so far. The only remedy left, according to Miss Drake, for raising the present low standard of conditions, is an extension of the Trade Boards Act. She pleads for a minimum wage of from 15s. to 17s. for a 55 hours' week, which is sufficiently modest in view of the dividends reaped by the shareholders the tea-shop girl helps to enrich.

National Conference.

APPEAL FOR £50,000

— FOR —

SUSTENTATION FUND.

FIFTH LIST.

Col. M. Locke Blake, Ilminster.	£100	0	0
Mr. Charles Booth, jun., Liverpool.	100	0	0
Mr. Wm. Rathbone, London.	100	0	0
Mr. D. Healey, Heywood.	50	0	0
Mr. Wm. Healey, Heywood.	50	0	0
Mr. Richard Worsley, London			
(2nd don.)	50	0	0
Anonymous, Bury	25	0	0
Prof. F. E. Armstrong, Sheffield	20	0	0
Mr. J. W. Holt, Bury	20	0	0
Mr. Edgar Chatfield Clarke, London	10	10	0
Mr. Harold F. Pearson, London.	10	10	0
Miss Ashton, Manchester	10	0	0
Mr. and Mrs. H. Heywood, Bury	10	0	0
Mr. Wm. Holt, Bury.	10	0	0
Miss M. E. Jones, Llandudno	10	0	0
Mrs. Ormrod, St. Annes-on-the-Sea	10	0	0
Mr. John Tweedy, Newcastle-on-			
Tyne	10	0	0
Mr. Wm. Dearden, Bury	5	5	0
Prof. W. M. Geldart, Oxford	5	5	0
Mr. R. Kay, Bury	5	5	0
Mrs. E. W. Smith, Gee Cross	5	5	0
Rev. J. H. Weatherall, Bolton.	5	5	0
Mr. Jas. Buckley, Romiley	5	0	0
Mr. and Mrs. Harold Coventry, New			
Brighton	5	0	0
Mr. James Hall, Gee Cross	5	0	0
Mr. and Mrs. Jas. Howard Hall,			
Bury	5	0	0
Miss Lee, Birmingham	5	0	0
Mrs. Jno. Tweedy, Newcastle-on-			
Tyne	5	0	0
Mr. J. Cartwright, Bury.	3	3	0
Miss Emily Haselden, Bassen-			
thwaite	3	0	0
Mr. T. W. MacNay, Middlesbrough.	3	0	0
Miss A. Dearden, Bury	2	10	0
Mr. A. Grindrod, Bolton.	2	10	0
Mr. Adam Dawson, Bury	2	2	0
Mr. H. R. Dearden, Bury	2	2	0
Mr. G. Rothwell, Bury	2	2	0
Mrs. J. Kertain Smith, Belper	2	2	0
Miss M. E. Smith, Gee Cross.	2	2	0
Mrs. Tattersfield, Whitby	2	2	0
Mr. B. G. Ussher, London	2	2	0
Rev. E. D. Priestley Evans, Bury	2	0	0
Rev. W. H. Lambelle, Middles-			
brough	2	0	0
Mrs. Rayner, Epsom.	2	0	0
Smaller sums and collections, to be			
announced later.	44	14	1

ANNUAL SUBSCRIPTIONS.

Mr. H. Epps, London	£2	2	0
Mrs. F. Kirby, London	1	1	0
Mrs. Julian Winsor, London	1	1	0
Total donations promised	£40,345	0	5
Total new and increased annual			
subscriptions	£99	16	0

Cheques should be crossed, made payable and forwarded to the Treasurer, Mr. F. W. MONKS, Stonecroft, Warrington.

All other communications should be addressed to the Secretary, the Rev. JAMES HARWOOD, B.A., 60, Howitt-road, Hampstead, London, N.W.

Blackley Unitarian Chapel.

A SALE OF WORK will be held in the Schoolroom on Thursday, April 10, and Saturday, April 12, 1913, with the object of raising funds for the decoration of the Chapel and effecting other necessary repairs.

£250 Urgently Required.

Contributions in money or goods will be gratefully received by Mr. W. DUNCAN, Treasurer, 36, Moxley-road, Crumpsall, Manchester.

THE FIFTH INTERNATIONAL SUMMER SCHOOL,

PEEBLES HOTEL-HYDRO, SCOTLAND,

July 19 to August 2, 1913.

A Synthetic Programme has been planned under Sections to promote UNITY in RELIGION, PHILOSOPHY, SCIENCE, ART and SOCIAL SERVICE.

SOME SPEAKERS—

Dr. A. S. CRAPSEY, of New York. Dr. K. C. ANDERSON, of Dundee. Dr. A. K. COOMARASWAMY. Dr. R. V. KHEDKAR, Kolhapur, India. Professor BAILY, Edinburgh University. Mr. LOFTUS HARE. W. WROBLEWSKI. Mrs. BESANT, President, The Theosophical Society. Miss DORA MARSDEN, B.A., Editor, "The New Freewoman." Miss CHARLOTTE WOODS.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday April 5, 1913.

* Regarding Advertisement Rates see inside Front Cover.